# UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

No. 3. December, 1903.


## Varieties.

"Live for something: be not idle;
Look about thee for employ;
Sit not down to useless dreaming,—
Labour is the sweetest joy.
Folded hands are ever weary,
Selfish hearts are never gay;
Life for thee hath many duties;
Active be, then, while you may."

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"A week filled up with selfishness, and the Sunday stuffed full of religious exercises will make a good Pharisee but a poor Christian. Many persons think Sunday is a sponge to wipe out the sins of the week. God's altar stands from Sunday to Sunday and the whole seven days are for religion."—H. W. Beecher.

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It is said of Martyrs that :—

"Flung to the heedless winds, or on the waters cast,
Their ashes shall be watched and gathered at the last;
And from that scattered dust, around us and abroad,
Shall spring a plenteous seed of witnesses for God."

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"There may be glory in the might that treadeth nations down;
Wreaths for the crimson warrior, pride for the kingly crown;
More glorious is the victory won o'er self-indulgent lust;
The triumph of a brave resolve that treads a vice in dust."

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"I am in earnest, I will not excuse, I will not retreat a single inch, and I will be heard."—Garrison, in the first number of "The Liberator."

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"You do not need to worship?"
May be so: I judge you not;
Only, they say the dog that does not know
A master, like a savage wolf will grow,
Hating his lot,
And is a sorry brute, until he find
A mightier will than his, and nobler mind."

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"The truth cannot be burned, beheaded, or crucified. A lie on the throne is a lie still; and truth in a dungeon is truth still; and a lie on the throne is on the way to defeat, and truth in the dungeon is on the way to victory."

## A Broad View of Religion.

A narrow view of Religion has been a prevailing defect in the Churches. It is quite time it dawned upon us all that it is not merely a ready-made recipe for getting to heaven in the life to come, but that it should teach how to make a heaven of our life on earth. If we do not know how to make heaven here and now, how shall we be able to make heaven hereafter? This divinest task of making the human lot wholesome and happy must be learned before it can be experienced. Religion is the science of human welfare, profitable for the life which now is, and for that which is to come; and whoso teaches what he deems religion, without application to business, politics, and society, with no regard to class injustice and to public wrongs—has a poor idea of what Religion means, and is as the blind leading the blind.

Charles Kingsley has declared that "the business for which God sends a Christian minister in a Christian nation is to preach and practice liberty, equality, and brotherhood, in the fullest, deepest, widest, simple meaning of these great words."

Mazzini said: "The earth is our workshop. We may not curse it, we are bound to sanctify it." And again: "Working Men! Brothers! When Christ came, he spoke not of the rights to the rich who needed not to achieve them; he spoke not of utility, nor of interest to a people whom interest and utility had corrupted; he spoke of Duty, he spoke of Love, of Sacrifice, and of Faith; and he said that they should be first among all who had contributed most by their labour to the good of all."

"For right is right since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."—Faber.

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An illiterate negro preacher said to his congregation:—

"My brethren, when de fust man Adam was made, he was made ob wet clay, and set up agin de palings to dry." "Who made the palings?" asked one of the congregation. "Sit down, sar," said the preacher, sternly; "such questions would upset any system of theology."—Yes, "unreasonable" theology.

## What think ye of Christ?

No doubt many of you think there has been a great deal of nonsense said of Jesus Christ. But if what you think is true—whose fault is it? It is not the fault of Jesus himself, surely. He is really the greatest victim of it, because such talk gives a false picture of him, and his character suffers accordingly. It is due to misguided people who know not what they do.

What is your idea of Jesus? You do not think that he was God? If you do, where have you got that notion from? Not from anything Jesus said of himself, for there is nothing reported of his sayings that supports such an idea, but he said much that contradicts it. Nor can you have learned it from anything said of him by his disciples. They never treated him as if he were their God, but always regarded him as man. There is nothing in the whole range of Christian Scriptures which teaches that Jesus was God. "God the Son" is a phrase to be found nowhere in the New Testament. "Son of God" and "Sons of God"—meaning something very different indeed—Jesus applies to all men, including himself. Jesus said: "When ye pray, say Our Father"; "The true worshippers shall worship the Father"; "I can of mine own self do nothing"; can anything be plainer? If you have the notion that Jesus was Almighty God, you have received it from those who held false views of him, and misguided you.

Jesus spoke of himself as being "A MAN that hath told you the truth." The apostles described him as "Jesus of Nazareth, A MAN approved of God." He prayed to God, which could not be, if he himself were God. He said: "I came not to do mine own will, but the will of Him that sent me"; "I seek not mine own will, but the will of the Father which hath sent me." Now, if he were really God, these words could not possibly be true. Jesus could not be imperfect man and yet perfect God in the same person and at the same time. Will you take your ideas of Jesus from Jesus himself and from those who knew him personally? or do you prefer to take them from the doctrines of others who were far removed from the time of Jesus, and who did not get their conception from his own words and teaching, but from other teaching which was not of Jesus? The Truth is always better than that which is false. If you allow yourselves to be led along the wrong track, you will not find it easy to retrace. Those who are blind are deserving of pity and sympathy; and yet it is very much worse even for them if they are led by blind leaders, by teachers who cannot see the Light. Why should you fall into the ditch of error? Better open your eyes, think for yourselves, and judge which is the right way.

Do you really think Jesus was the "Man of Sorrows"? Was he not the man of joys? Any description of Jesus which makes him appear to be a man of doleful countenance, with nearly always a long face, such as would depress everybody who saw him, is no doubt a false description. The phrase, "man of sorrows," is taken from the Jewish Scriptures—the book of the prophet Isaiah, and it was not written of Jesus at all. Handel, in his musical masterpiece, "The Messiah," helped greatly to give permanence to this error, that the phrase was meant for Jesus—by conforming to the wrong usage of applying it to him. Jesus was not a man habitually wearing a sorrowful countenance. He was the most cheerful of men. His face was of the brightest. Sunny smiles played about his face; kindly humour flowed from his lips; he was the most enjoyable company. Do you doubt it? Did you ever know little children to be attracted by mournful and doleful looks? But they were attracted to Jesus. How they crowded about him, and climbed his knees! What drew them? The joy in his face; the sweetness of his smiles; the winning power of sympathy with the joyousness of children. According to John's Gospel, Jesus utterly contradicts the notion of his being a man of sorrows. He said: "I have spoken that MY JOY might remain in you"; and again "that they might have MY JOY fulfilled in themselves." His teaching was a gospel of joy. He preached concerning the rejoicing that the lost was found, and about the joy among the angels of God, and his message was continually full of it.

Jesus was A MAN, but a grand, loving, heroic man; he was a noble prophet of the perfect life; he was the greatest social reformer the world has ever known; he was made of the same nature as all other men are made of, the same in kind, differing only in degree—partaker of the divine nature of God, as are all men; for God is the Father of all, and every "son of man" is also "son of God," brought into the world to become perfect as the heavenly Father is perfect; and Jesus of Nazareth, since named the Christ, is the greatest Revealer of the divine nature in Man, and bringer of the Good News of God.

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Consider well! weigh strictly right and wrong;
Resolve not quick, but once resolved be strong.
Stand up alone, assured with conscious pride,
Rather than err, with millions on thy side.

—Churchill.

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### HEAVEN NOT SHUT.

I think that heaven will not be shut for evermore,
Without a knocker left upon the door,
Lest some belated wanderer should come,
Heart-broken, asking just to die at home,
So that the Father will at last forgive,
And looking in His face that soul shall live.

I think there will be watchmen through the night,
Lest any afar off turn them to the light;
That He who loved us into life must be
A Father infinitely, fatherly;
And, groping for him, these shall find their way
From outer dark through twilight into day.

—Gerald Massey.

## Unitarians and Social Reform.

It follows from the principles of Unitarian Christianity that Unitarians should be in the forefront as advocates of social reform. The doctrines of the Fatherhood of God, the Brotherhood of Man, the essential divinity of Human Nature, the ultimate safety of all men, the establishment of God's Kingdom of Heaven on Earth, logically issue in effort towards their realisation in actual life.

In the utterances of Unitarian teachers, full-hearted sympathy with ideas for the renovation of society is certain to be evident. Here may be cited a few of such:—

Dr. Channing, of America, has said:

"Society, I trust, is tending towards a condition in which it will look back with astonishment at the present neglect or perversion of human powers. In the development of a more enlarged philanthropy, in the diffusion of the Christian spirit of Brotherhood, in the recognition of the equal rights of every human being, we have the dawn and promise of a better age, when no man will be deprived of the means of elevation but by his own fault; when the evil doctrine, worthy of the arch-fiend, that social order demands the depression of the mass of men, will be rejected with horror and scorn; when the great object of the community will be to accumulate means and influences for awakening and expanding the best powers of all classes; when far less will be expended on the body, and far more on the mind; when men of uncommon gifts for the instruction of their race will be sent forth to carry light and strength into every sphere of human life; when spacious libraries, collections of the fine arts, cabinets of natural history, and all the institutions by which the people may be refined, and ennobled, will be formed and thrown open to all; and when the toils of life, by a wise inter-mixture of these higher influences, will be made the instruments of human elevation."

And the English Dr. James Martineau, Unitarian philosopher and divine, has said:

"By the kingdom of Heaven was meant reformation upon earth. Whatever difficulties there may be in filling up the precise picture which the phrase would bring before the mind of a Jewish audience, it was unquestionably the Hebrew formula for the expected golden age, and was the popular symbol to denote perfected society; the final ascendancy of truth, justice, and peace; the expulsion of misery and wrong; the eternal reign of all that is divine over the world."

"A human commonwealth, with its hierarchy of mutual service, its army of tamed passions, its invisible guard of ideal restraints, its traditions of heroism, its hopes of greatness, its sympathy with the moral life of the world, is the highest product of the Providence of God, and the most impressive witness to the possibilities of Man."

Said Theodore Parker once in Boston, U.S.A.:

"You may develop the great national idea, the equality of all men; may frame a government which shall secure man's inalienable rights. It is for you to organise the rights of man, thus balancing into harmony the man and the many, to organise the rights of the hand, the head, and the heart. If this be not done, the fault is yours. If the nation play the tyrant over her weakest child, if she plunder and rob the feeble Indian, the feebler Mexican, the Negro, feebler yet, why, the blame is yours."

Similar quotations might be made from Dewey, Lowell, Emerson, P. H. Wicksteed, Mazzini, Dickens, Edward Everett Hale, and other Unitarians, showing their devotion to the ideas of social amelioration. John Trevor was Unitarian when, rightly or wrongly, he founded the Labour Church movement; and in the new Collectivist reformation Unitarians are to be found amongst the pioneers.

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## Our Mission.

Freedom, Character, Progress, the Fatherhood of God, the regenerating power of Christianity, the hope of Immortality—these are the great principles and truths for which the Unitarian Church stands. We know what we believe. Ours is not a system of negations; and though we have no written Creed, there is no Protestant Church more united in a common faith. We stand for the permanence and supremacy of religion in an age of scientific scepticism and theological re-construction.

We desire to emphasise the essential elements of religion—those elements which remain for ever, though every creed is invalidated, and every Church outworn. I hear many people talk about our work as though it was all critical and destructive: they say our chief mission is to show that the Bible is not infallible, that Christ was not God, that the theory of the Atonement is immoral, and the Everlasting Hell a frightful fiction, and unquestionably all this work has to be done. But that is not the whole of our mission; we have a grander task. With large opportunities for work, we come not as an army to fight a foe, but rather as a Church of the living God, touched by His Spirit, and commissioned with His truth. Even among those who oppose us there must be many who wish in their secret hearts that our glorious Gospel of a Divine Fatherhood and an all-conquering Goodness might prove to be the truth. We engage in this enterprise, strong in the power and promise of our God.—Rev. Frank Walters.

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"Once to every man and nation comes the moment
to decide,
In the strife of Truth with Falsehood for the good
or evil side;
Some great cause, God's new Messiah, offering each
the bloom or blight,
Parts the goats upon the left-hand, and the sheep
upon the right,
And the choice goes by for ever 'twixt that darkness
and that light."

—J. R. Lowell.

## UNITY.

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## Into the Highways.

If people will not come into the churches, the churches should go to the people. Let the light shine everywhere. Sow the seed in the highways. What missionary agency in these times is there that can equal the Truth in the form of literature? Every person zealous for the spread of Truth may be an effective missionary to that end by carrying the printed word in the form of leaflets, tracts, and other handy propagandist literature, to those who are in the dark.

Those who have the Light, carry with them a great and serious responsibility. They have what belongs by right to all mankind. There cannot be monopoly of Truth, nor private property in the possession of that which is life to those who find it. If, having it, they hug it selfishly to themselves, they are unworthy of it. Possession of the Truth is a great and sacred trust. From those to whom much is given is much required. What they have of glad tidings is not for them only, but for all, which they hold in trust for others. Woe unto every man who has the good news and does not proclaim it abroad! Those who believe the gospel can preach it, if not by their tongues, yet by their lives—and also by acting as zealous missionaries in distributing the printed page in the highways to passers-by, and at the doors of the people from house to house.

If, through having right views of life, we know the right way to live, those right views and ways must be made known to people who are groping and blindly falling as they go. Men who have wrong views are not so likely to walk rightly as if they had right views of existence. They cannot strive longingly on the right way if they do not know it. By spreading the Light and propagating the Truth we save many from taking a wrong course or from falling. If we can do it, and do it not, we are unfaithful and unprofitable servants keeping the "Talent" hidden away, and we deserve to be in the outer darkness. Let us sow the seed everywhere, and it will surely spring up—even a hundredfold. Pass the word on to your neighbour! Let him share what you have of Truth. It is by compulsion of this feeling of responsibility that "Unity" is published. If you have nothing else, let "Unity" speak. Hand this Messenger to your neighbour or friend. Let its word be the Light-bringer even in the highways, compelling men to come in unto the enjoyment of that glorious Faith which it is your blessing to know and your privilege to proclaim.

## The Life to Come.

The year is dying, and our thoughts will soon be dwelling on the future that is about to open before us. And ere long, too, the year of our earthly life will reach its close, and what is called "Death" will come. Do you ask, with Shakespeare's Macbeth, whether this life is the "be-all and the end-all"? You need not doubt. You were made for a grander destiny than earth affords, and the Divine plan cannot fail.

Charles Darwin, the great scientist, was no sceptic in this. He said: "Believing, as I do, that man in the distant future is destined to be a far more perfect creature than he now is, it is an intolerable thought that he and all sentient beings are doomed to complete annihilation after such long-continued, slow progress."

Victor Hugo was no less confident. He put his conviction finely in these words: "I am conscious within myself of the certainty of a future life. Just as in a forest that is perpetually felled, young sprouts start up with renewed vigour, so my thoughts ever rise higher and higher toward the infinite: the earth affords me her generous sap, but the heaven irradiates me with the light of half-seen worlds. The nearer I approach my end, the clearer do I hear the immortal symphonies of worlds that call me to themselves. For half a century I have been outpouring my volumes of thought in prose and verse, in history, philosophy, drama, romance, ode, and ballad, yet I appear to myself not to have said a thousandth part of what is in me; and when I am laid in the tomb I shall not reckon that my life is finished. The grave is not a "cul-de-sac," it is an avenue; death is the sublime prolongation of life, not its dreary finish; it closes on the twilight, it opens on the dawn."

## No Substitute.

In a certain country a famous robber was captured and thrown into prison. This robber's brother, who was a good and brave man, was captain of the horsemen, whose business it was to scour the country and protect the people.

But he loved his wicked brother, and came to the king and begged him to let his brother go free.

"If you will only let him go," he said, "you can take me and put me in prison in his stead."

"Ah," said the king, "that would not do. That would be setting free the man that wants to rob the people, and imprisoning the man I need to protect them. But if by your love and noble spirit you can turn your brother from being a robber—to being a good and honest man, then shall you both be free."

Even so Jesus Christ can be no man's substitute. Each man must bear his own burden and answer for his own deeds. The only atonement is to turn from evil and to do good. But Jesus Christ, our elder brother, can by his great love and noble spirit help and save any man who will follow his example.

## Slay—Not with Steel.

There's a time when you must slay—
And a time when you must slay
Without waiting for the coming day,—
Because now is the way
Made plain for you to plunge the knife
Into the heart too black for life,—
Into the heart that needs to die,
Because it giveth birth to a base lie—
A lie that he who liveth down
Is well worth to wear a crown.

So slay your enemy without delay;
Slay him and put him out of the way.
But slay him not with knife of steel,
But with those words that make one feel
He is of all men meanest of the race,
And fit to look none honest in the face—
The knife of tender words—"Go, sin no more!"
These words will point him to the door
Where man must enter if he would depart
From all that blackens and makes foul the heart.

Words are the sharpest knives; then use them well,
They lead to heaven, and they do save from hell.
Slay, then, thine enemy, and make a friend
Of him who tried thy heart to rend.
Slay out his fiendishness, and in its stead
Bring back the kindliness that once him led.
And then thou dost a brother find,
And thou and he will be of one sweet mind.

'Tis so God slays His children who do wrong,
Changing their curses into sweetest song.
'Tis so the nations should their battles fight
With words that tell the wrong from right.

O knives of steel! I would your work were done;
And all our battle-fields were pastures green,
Through which clear streamlets soft might run,
And violets in the spring be seen.
Words are the better weapons. Let them ring,
And Peace, sweet Peace, her anthems sing.

—C. A. Soule.

## Twenty-four for a Shilling.

What is Religion worth to a man? At a certain church in the North of England it was Anniversary Sunday, and special sermons were preached, and special collections were taken in aid of the church funds—that is, to support that church in its mission to proclaim its gospel to the world. There were large congregations. When the collections were counted up, the total was equal to one halfpenny per head of the number of persons who were present. "Twenty-four a shilling!" exclaimed a woman member of the church, a little sarcastically.

A bishop paid a visit to a country parish and preached at the church. The churchwardens urged upon him the necessity of procuring them more financial help to sustain this church in its work. The bishop replied: "God helps those who help themselves. I counted your attendances at the services this day. And then I asked how much had been received in offertories. And I find that the people give one penny per head per Sunday, including what they give at both services. Their religion does not cost them much—not so much as their tobacco, their concerts, their football, their needless fineries. They will pay a railway fare and a big price frequently to go to a theatre, or for an outing, and think nothing of it, but they think their religion is only worth—ONE PENNY PER WEEK. When you can get them to make it at least twopence or threepence per week—not to speak of those better off who can well pay more, and not feel it as any sacrifice—then I may be able to get you more outside help if you need it. Such help is bad if it assists your people to neglect the doing of their own duty; it is only good when it encourages them in doing their very best themselves."

Religion seems the last thing some church-going people will make a sacrifice for. They are ready to fritter and waste much on useless things, but grumble and raise cries of complaint at once if asked to pay anything for the religion which they pretend to believe or support. The poorest are often the best givers according to their means; the richest often the worst and most reluctant.

However this may be with some religionists, it ought not to be so with those who are professors of our glorious Gospel of freedom and unity. A theology which inspires terror concerning the supposed "wrath to come" may compel larger giving from fear of hell; but a gospel of love, in which all fear and terror are cast out, can only induce larger giving by the inspiration of love that wins devotion and consecration to noble service and self-sacrifice.

The Gospel of hope, of sunshine, and brightest anticipations, is an interpretation of religion worth not only as much support as the gloomy faith and gruesome doctrines of orthodoxy—but far more. It is a religion to gladden the hearts of the young, to illumine the darkness, to unite men in brotherhood, to build heaven on earth. For this, Christ gave HIMSELF in his labours for the Truth, in his martyr-death, as did Paul and other apostles. What will you give?

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Ah, there it is where you can work. You can work by your influence; but it must be by your example as well, so that you can say "Come with me," not "Go as I direct," but "Come with me." There is mighty power in that word "Come."

I believe this enterprise is to be successful because it is God's work. He uses human instruments as He sees fit. The cause must be borne upon the shoulders of God's people and God's ministers as was the ark of old, or it never will go forward.

—J. B. Gough.

## An Open Letter for Open Minds.

Men and Women! Would you feel horrified if I urged you to be FREETHINKERS? I hope not, for that is just what I am going to do. I am going to ask you to be religious freethinkers—in other words, to let your minds enjoy freedom of exercise upon the highest theme to which thought can be given.

Why should you be shocked at the idea of being freethinkers? It may be from prejudice, inherited from your grandfathers. Somehow or other it was once thought to be a fearful thing to exercise free thought in religious matters. And yet there is certainly more need to be shocked at slavery than at freedom. A mind enslaved, an intellect held fast in bondage, ought really to be less desired than a mind emancipated and free to soar anywhere in the realm of thought in search of Truth.

Are you free? or is your intellect enslaved in servile adhesion to old superstitions? Do not be a slave to old opinions, merely because they are old. Error is not a bit less error by its being very ancient, and truth is no less true even if it is new. Much truth that is new to you may be old to others who have looked with open eyes. An enslaved mind, held in bondage by some outside "authority," means slavery of every kind. If you are made to believe that it is your duty to be content in any condition in which you find yourself, under the notion that God has chosen it for you, you may submit to any injustice or oppression, and become slave in body as well as in mind. Do your own thinking. Only by independent thought is it possible to find your way to a larger and a better life.

And why should you be a slave to the opinions of your ancestors? Had they all the truth and all the wisdom of the universe? Did they never make mistakes? Were they created with better mental qualifications of judging than yours? You know they did not possess all the wisdom of the universe, that they made many mistakes, and that they did not know everything. You possess qualifications far superior to theirs, if only you will exercise them. And if you do not exercise them, you do not deserve them. Think of all the increased knowledge which has accumulated for you which they had no idea of. Think of the grand revelations of science. Surely all this is not in vain for you. With the new light which has since been revealed, it would be childish of you to allow yourselves to remain prisoners under the power of "the dead hand." Doctrines made in Church Councils many centuries ago in the dark ages of superstition came from men no better than you are. Those doctrines were fought out and passed by votes of majorities against the votes of minorities, and they have no more sacred sanction than a vote in a public meeting or in a church meeting to-day. Why, then, should you let the men of ages past still exercise mastery over your present-day opinions? They thought their own thought; they were free to think and free to decide for themselves; and you should hold yourselves free to think your thought and to decide your own beliefs.

Reverent free-thought leads to the widest possession of truth, to more of religion not less, and to a larger knowledge of God and His ways. Keep all the good of the old time, but do not reject the new truth and good which your own day brings to light.

PARSON PAGE.

## Beliefs of a Unitarian.

There is ONE God the Father, and not a Trinity of Gods.

Jesus was a great and good man, but was not God.

The Bible is the inspired work of imperfect men: it is the best of all good books, but God is not responsible for any mistakes and contradictions is contains.

Man is God's child predestined to perfection.

Duty, in its highest sense, is the pathway to salvation.

Man must reap as he sows, and be rewarded according to his deeds.

Man must suffer so long as there "be any wicked way" in him.

Salvation is deliverance from evil, selfishness, and error.

God has willed that all men shall reach salvation.

Life on earth is the beginning of growth to be completed hereafter.

Religion is the science of human life applicable to every human concern.

The Church exists for the betterment of the individual, the elevation of Society, the progressive advancement of humanity at large.

The true conditions of fellowship are: "In things essential, Unity; in things doubtful, Liberty; in all things, Charity."

No creed is true which contradicts reason and the facts of experience.

In all these things Jesus is our greatest Leader, and most perfect example.

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"They are slaves who dare not be
In the right with two or three.—J. R. Lowell.

God is more good than the best of fathers, more just than the most upright of judges; and all that He does with us is for our welfare.

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Do you also believe these things? Then we shall be pleased to see you amongst us supporting the truth.

Are you seeking for light on these things? Then come and hear what we have to say.

Do you attend no place of worship? Then come and help us make the world better.

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We never ought to live for ourselves alone.

The law of the body is—to be clean and pure.

The law of the lips—to speak truly and kindly.

The law of the thoughts—to dwell on what is excellent.

The law of the conscience—to obey the highest.

The law of the affections—to be unselfish and tender.

## If you are Orthodox.

If you are orthodox, consider this:

The Rev. Theodore Clapp, D.D. (U,S.A.), once said in a sermon:—

You are a father; last week you lost an only son —a profligate—cut down amidst the perpetration of enormous crimes—in the very act. You believe in the endless misery of those who die impenitent. Can you this day, after church, go out to yonder cemetery, and, kneeling down at the new-made grave, offer the following prayer? "Heavenly Father, if my child died impentient, I beseech Thee that he may be punished for ever: let him be a wretched outcast from God and paradise through eternity; let no ray of hope reach him; let not night afford him refreshing repose; let no returning morn bring him hope, joy, respect, or gladness; let unavailing sighs pierce the silence of his dungeon, and from beneath the smoke of his unbending torment let wailings, weeping, and gnashing of teeth be heard for ever and ever. These favours I ask in the name of Jesus Christ, our most blessed Lord and Saviour. Amen!"

Does not your mind shrink aghast from the thought of such a horrible prayer as that? And yet why should it—if you believe in endless punishment for those who die in sin? Is it worse for you to pray for such punishment or for God to inflict it? If it is wise and right for such a doom to be, it must be proper for you to wish it and to pray for it. But it is not wise or right. All that is best in us cries out in protest against the very idea of it. It is a base slander upon God. Such a belief will not stand the test of your own heart when its application is once brought home to you. Once try to embody it in a prayer concerning one of your own loved ones, and you quickly see what a horrible and impossible thing it is.

## Essentials of Christianity.

The FIRST great truth taught by Christ is that there is One Almighty Being, whose nature is goodness and love, who is in a father's relation to every human soul. The SECOND follows from it, that we are, one and all, children of God, and bound up for ever with Him as a child with a father. The THIRD is that, on account of this, there is a spiritual brotherhood of all men, which carries with it all the duties and loves of brotherhood. The FOURTH is that, since the Father is immortal, so are the children, and that all those whom we call dead, and all those whom we now call living, and that all who shall be born are alive now in the thought of God, and shall be loving and thinking and resting for ever and ever in a vast humanity which will attain perfection in God and enjoy Him for ever and ever. And, FIFTH, these carry with them the final overthrow of all evil, and the faith that, in spite of all that seemingly contradicts them, Love and Righteousness rule and develop the world.

—Stopford A. Brooke.

"I expect to pass through this world but once. If then there is any kind word I can speak, any helpful action that I can perform, let me not be neglectful or forgetful, for I shall not pass this way again."

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God is our King, and whosoever serves Him best and most is greatest in His sight. Christ is our Captain, Example, and Guide; and our highest glory is to serve the King under his leadership, and "In His Name."

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"If any man will come after me, let him deny himself, and take up his cross, and follow me."—Jesus.

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I don't remember being see-saw when I'd made up my mind that a thing was wrong. It takes the taste out o' my mouth for things when I know I should have a heavy conscience after 'em. I've seen pretty clear ever since I could cast up a sum as you can never do what's wrong without breeding sin and trouble more than you can ever see. It's like a bit o' bad workmanship—you never see the end o' the mischief it'll do.—George Eliot's "Adam Bede."

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"I see something of God each hour of the twenty-four, and each moment then; in the faces of men and women I see God, and in my own face in the glass; I find letters from God dropped in the street, and everyone is signed by God's name; and I leave them where they are, for I know that whersoe'er I go, others will punctually come for ever and ever.—Walt. Whitman.

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"Then to side with Truth is noble, when we share
her wretched crust,
'Ere her cause bring fame and profit, and 'tis
prosperous to be just."—Lowell.

## You are Welcome!

Of course you are. Do not hesitate, but come. Come to our Unitarian services wherever you can find them. If our people are not very demonstrative when you go, it may be that they have been driven in upon themselves, into habits of reserve, by the showy and fussy make-believers of the world around them. At any of our churches they will be glad to see you. You may do much to make a church of our living faith still more alive. Your presence may add to its warmth. You can only get good by giving good. You will receive warmth and life from others, if you take warmth and life to them. Our people will be glad to share their light with you. If the principles of Unitarian Christianity are the principles you believe, your place should be in some Unitarian Christian Church, to give effective support to this Faith. If you are an inquirer, a truth seeker, groping your way, by all means come and hear our good news. You are welcome. Our temple was built for you. Its doors are open for you.

# PLEASE NOTE THIS!!!

**Any Church desiring it, may have the entire use of this page for its own calendar or local announcements, in place of the matter now printed thereon—at easy terms. Orders and matter for the month should be sent at the earliest possible date. Terms on application given also for the half page.**

"Something attempted, something done."

"Unity" is an experiment in propaganda, made at the Editor's sole risk. Persons wishing to prevent its failure, and to save him from pecuniary loss, may help him by ordering quantities for free distribution, either for their own use, for the use of a church, or for any missionary movement. The Editor feels that a handy propagandist monthly is needed. He ventures this—"all for the cause." Who will help?

Quantities supplied as follows:—12 copies, 5d.; 25, 10d.; 50, 1s. 8d.; 100, 3s.: 250, 7s. 6d.; 500, 13s. 6d.; 1,000, 25s.; carriage free.

Extra charge for substitution of Church Calendar matter, or special announcements on this page.

## Unsolicited Opinions of "Unity," Nos. 1 and 2.

"'Unity' is an enterprising piece of work, and I admire your pluck."—Rev. H. Rawlings, M.A.

"It answers in every respect to what I have long believed to be the best possible means of 'educating' many of our people and interesting outsiders. . . . I consider your paper so good that you ought not to be left to hunt the country for small batches of subscribers, but receive a backing of a more solid character."—Rev. W. C. Hall, M.A.

"Better than a pamphlet for propaganda purposes. . . . I think my folk will like 'Unity.'"—Rev. Chas. Roper, B.A.

"I like 'Unity' very much."—Rev. Chas. Peach.

"I have read the paper through, and think it is excellent. I sincerely hope you may succeed in getting it established."—Rev. J. Morgan Whiteman.

"'Unity' strikes me as just the sort of thing we want for propaganda work, and I'm hoping that the venture will meet with the success we anticipate."—Rev. H. Kelsey White.

"I like very much your first and second numbers of 'Unity.' . . . If you can only keep it up to the present standard you will be doing a capital and much needed work. . . . I want to help you in your splendid bit of propaganda work."—Rev. W. E. Atack

"Your effort deserves to succeed, as it meets a decided want. . . . Our teachers are unanimous in favour of it."—Mr. E. Davies, Secretary "Unity," Church Sunday School, Bolton.

## Who will help to Sow the Seed?

You can do it by enclosing "Unity" in your letters to your friends.

You can do it by giving a copy to every acquaintance you meet.

You can do it by sending every month for a packet of "Unity" for dissemination.

It will cost you little (5d. for 12; 10d. for 25; 1/8 for 50; 3/- per 100—post free). But every little helps to make the enterprise a success.

## To Ministers and Churches.

HOW TO STIR UP CHURCH LIFE.

Make plentiful use of "Unity."

Secure a zealous Church agent for "Unity."

Have monthly Church calendar printed on back page of "Unity."

Special terms to any earnest youth who will act as "Unity" agent for his Church.

"Unity" is the new missionary agency for the spreading of the faith.

It is just the thing for propaganda distribution; for inquirers; for Sunday School teachers; for home instruction; for a Church magazine; and to send or give to friends everywhere.

## "Unity," as Church Helper.

"Unity" may be made a help to a church in any of the following ways:—

(1) For sale or free distribution, copies, eight pages complete, without specially printed calendar, supplied at 3s. per 100, carriage free. If sold to 50 people at 2 copies for 1d., or to 8 people at 5d. per dozen for distribution, the cost for 100 copies is more than defrayed.

Thirty people subscribing 3d. per month to a literature secretary would pay for 250 copies per month for free distribution.

Each copy might be stamped with name of church by means of a rubber name stamp. Rubber stamps supplied to order.

(2) A monthly calendar specially printed on the back page at a charge of 5s. 6d. extra, full page, or 3s. 6d. ½ page. In full page there may be one column for calendar and another for Church Notes; ½ page, one column.

(3) A coloured cover for advertisements to defray all cost of free distribution can be supplied with "Unity" at the following terms:—

250 Copies with calendar, and 4 page cover, standing matter, £1 3s. 0d. per month for 6 months; £1 1s. 0d. per month for 12 months.

1,000 Copies, with calendar, and 4 page cover, standing matter, £2 0s. 0d. per month for 12 months; £2 2s. 0d. per month for 6 months.

1,000 Copies, with calendar, and 8 page cover, standing matter, £2 5s. 0d. per month for 12 months.

All churches which can risk 3s. per month in missionary propaganda for 1904 should at once speak for 100 copies per month.

Those churches which decide to take 250 or more copies per month, with calendar, should lose no time sending in their orders. Calendar matter to be in Editor's hands not later than 20th of each month.

Churches about to arrange for monthly supply of "Unity" with advertisement cover, are urged to send in notice of their decisions as early as possible.

The Publisher desires to know how much support he can rely upon that he may be better able to make his arrangements for 1904.